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THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

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Rev. Martin Ball of Paris, Tenn., is with Pastor Burres this week, at Mount Olive, in a meeting.

Pastor S. M. Ellis is holding a meeting this week with his Antioch Church in Warren county.

We express sympathy for our Bro. W. H. Patton, who is now nursing a son who is critically ill.

At Plano, Texas, a two-weeks' meeting resulted in sixty-eight baptisms and eighty accessions.

Fred D. Hale, late of the 3d church, Owensboro, Ky., but now of Kansas City, will be succeeded by P. T. Hale, his brother, now of Roanoke, Va.

Rev. S. W. Sibley, who resigned the care of the McComb Church sometime since, has been induced to remain through the present year.

The storm that swept the Gulf Coast last week seems to have been quite destructive to both property and growing crops, reaching considerably inland.

Mrs. J. Lawrence Smith, at her death a few weeks since, left $1,000 to her pastor, Dr. T. T. Eaton, Louisville, Ky. Why should we not have more of this sort of thing?

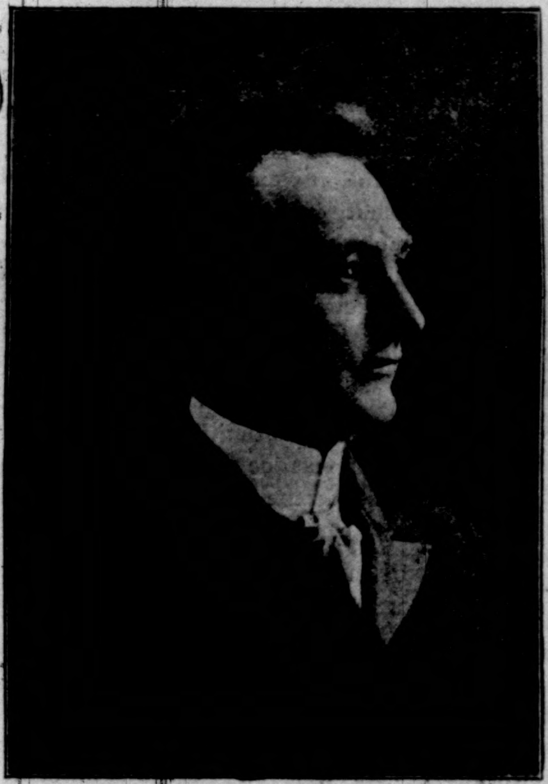
The first session of the University of Mississippi opened in 1848. With the exception of the period from 1861 1865, the work has been carried forward during this long term of years.

We recommend that all our readers will take the pains to carefully read all the news from the churches from week to week, and you will be surprised to see what the Lord is doing for our people. Truly, we shall say, "It is marvellous in our eyes."

In a letter written by our venerable Bro. Dr. J. T. Freeman, Starkville, he says: "I am 81 years old to-day." It is a blessed thing to be able to look back upon the Lord's dealings with us and say: "Thus far the Lord has led me on" Whether we are young or old, the great *desideratum* is whether we have entirely surrendered to the Lord, whether we are led by the Spirit. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing." So our God has declared.

We have just received a neat little pamphlet of sixteen pages on the subject: "How to Behave as a Church Member," by T. T. Eaton, D. D., and printed by Baptist Book Concern, Louisville, Ky. As there are something over 100,000 white Baptists in Mississippi and as some of them may not be skilled in church etiquette it might be profitable to get this little book and read up. It costs only 5 cents.

With sadness we learn of the death of Thos. H. Patton, oldest son of our W. H. Patton, of Shubuta, which occurred on the 19th instant. Truly, troubles do not come singly. He died of that dread disease, consumption. God's grace was sufficient.



Rev. A. J. Thames, State Line, Miss.

The thousandth anniversary of the death of Alfred the Great will be commemorated shortly at Winchester, England, by the unveiling of a statue to his memory. A reproduction of the statue, which is by Mr. Hamo Thornycroft, appears in the September Pearson's, with a view of Wolvesey Castle (the fountain head of English literature, where the "Anglo-Saxon Chronicle" was completed by Alfred's scribes), and a number of other illustrations.

Pastor B. B. Hall, of Centerville, helped Pastor J. J. Walker at Hebron in a five days' meeting, which resulted in sixty conversions and twenty-two restorations, which reminds us of the good old times that we hear the fathers tell about.

Little J. B. Searcy, Jr. arrived in the family of Dr. and Mrs. Lowrey recently. He has come to stay, and seems to be thrice welcome. Ah, how these little fellows make their own way in our hearts. Parents love each one of a dozen as well as "the only child."

Let all church clerks, and all others who may have to do with associational church letters, be very careful in filling out the letters, to put in all facts and figures about missions and Sunday schools, as suggested by Secretary Rowe last week.

We read in an exchange that a preacher was aroused from his slumbers, one night, by a burglar, who commanded the "dominie" to lie still, saying: "I am hunting for money." The preacher replied: "Wait; let me strike a light, and I will help you. I'd like to find some myself." And he waited—on his neighbor.

It was unfortunate for our beloved brother, President B. G. Lowrey, that our editorial on Our Schools appeared when it did, as his effort in replying was quite a strain on his physical powers to get up the article he treats the readers of THE BAPTIST to this week. The fruits of our editorial already appear and we expect more. We rejoice that we wrote it. The facts set forth in President Lowrey's article are precisely those which our people need to know.

The principle that distance, no less than "pictures," lends enchantment to the view, plays a prominent part with many of us in settling our children in school.

We are in favor of utilizing what we have already found good and making it better with each passing year.

The Hayden-Cranfill case, after consuming sixty days of the Dallas court and $7,000 of Dallas county money, resulted in another mistrial, it being impossible for the jury to agree. This is the third trial. In the first Hayden got judgment for $30,000.00, which decision was overruled by the higher court and the case remanded for a new trial, which has miscarried now twice.

We have kept up with the troubles in Texas pretty well from both sides; and, without passing upon the merits of the case at all, we believe with all our being that the party or parties who brought this suit into the courts ought now, this very day, whether the wrongs, real or imaginary, are redressed or not, to withdraw it, once for all. Indeed, we believe that the "spirit of Christ" *demands* it at their hands.

What! Has it so soon come to pass that we are not willing to suffer wrong for Christ's sake? Vengence belongeth unto the Lord; we cannot grieve Him with impunity.

Co-operation.

WHAT MISSISSIPPI BAPTISTS HAVE DONE.

The committee of five appointed in May last by the Southern Convention to report at its next session had a meeting in Nashville on the 30th of July. The substance of its recommendations so far as they concern State organizations is—

1. That the Boards through their Secretaries and other agencies prosecute this work with all available means and possible vigor during the associational season.

2. That the denominational papers invite discussion of the work of co-operation, and that their editors press the work of enlistiug all our people in giving the gospel to the world.

Precisely this and after this fashion, and with gratifying success, Mississippi Baptists have been doing for many years. Messengers from the churches and associations, in annual convention, appoint a Board and commit to its oversight all the interest which it fosters. The convention instructs this Board to raise and send to the General Boards certain amounts for Home and Foreign Missions, and to secure and expend a specified amount for State Missions.

The sum desired for all purposes is apportioned to the different associations by this Board according to their numerical and financial strength. Sometimes their utilized ability determines the amount of the apportionment. The messengers of the churches, in associational capacity, generally accept this apportionment and divide it among the churches, and sometimes endeavors to secure it through the Executive Committee of the association. The churches usually and formally accept the associational apportionment, and try to raise it generally through the pastor, but sometimes by committees, appointed by the church, or by the association, or by its Executive Committeee.

WHAT MISSISSIPPI BAPTISTS NEED TO DO.

Our success has been slow but real and continuous and encouraging. I think all the associations in the convention co-operate at least nominally with the convention Board. During the last conventional year there was an increase of twenty-five per cent. in our offerings over those of the previous year. But it is said that two-thirds of our churches do not contribute to mission work. How shall we reach and interest and enlist them in world-wide evangelization? How shall we get larger offerings from those already giving, and increase the number of contributors? These are the burning questions. The necessity is imperative. Otherwise we cannot meet our obligations and enter the open doors, so promising of large results.

Brother Wesson's criticism and suggestions in a late issue of THE BAPTIST deserve candid and careful consideration. As a member and president of the convention Board, I thank him. He is not a destructive fault-finder, but a kind and would-be helpful critic. On its own merit, what he says should be honestly weighed.

THE CHURCHES SHOULD HAVE SOME VOICE IN SELECTING THE MISSIONARIES WHOM THEY SUPPORT.

The missionary pastors are always called by the churches whom they serve. Sometimes the Convention Board is consulted, because it helps in the support of the pastor, but this is voluntary and never a requirement.

But ought not churches have some authority in naming the preachers who do exclusively missionary work? Certainly, but how shall they use the power which they possess? If the association has an Executive Committee, and if that body is composed of members from all the churches, and if it and the Convention Board appoint and sustain a missionary, then there is co-operatiou, and the churches may speak through their own members, appointed by themselves to serve on that committee.

But if the association has no executive committee how shall it and the churches be heard in the selection of preachers to supply destitution outside its territory? Shall the Convention Board include one man from each church, or even one from each association? Giving their time, members of the Board ought not to be expected to pay their own expenses in doing the work of the denomination. To bear the expenses of such a large body would be an unnecessary diversion of money given in trust for the evangelization of mankind. Besides, the convention limits the number of the Board to fifteen men.

The churches, however, can speak, and ought to speak, through their messengers in the convention. The Board asks careful investigation, full and explicit instruction, and promises fidelity in all things. At the same time, it humbly intreats forbearance and confidence, prayer and co-operation. They are far from satisfaction with their own work. It is far from perfection. Imperfect men will never do persect work. Our efforts please, will never please, any one, and certainly not if he be on the Convention Board. We shall never have universal co operation, If we do not, and cannot do the work just right, let us do the best we can with all possible zeal.

"OUGHT NOT THE ASSOCIATIONS TO MANAGE SOME MISSIONARY WORK, AND THUS BRING IT DIRECT AND CLOSE TO THE CHURCHES?"

By all means if there is destitution within its bounds But it ought to be real missionary work. Yes, a wise and earnest missionary colporteur in every association would be a blessing to the people and a great help in the co-operation. He should disseminate good literature, give information about our work, and seek to enlist the churches and pastors in it, and so earnestly and really that they would not only have a voice, but also and specially partnership, in the work of the denomination.

OUGHT NOT THE CHURCHES TO REVIVE AND INVIGORATE THEIR FIFTH LORD'S DAY MEETINGS, AND CLAIM THE RIGHTS AND PRIVILEGES WHICH HAVE BEEN TAKEN FROM THEM?"

As a matter of fact, the associations have abandoned their rights and privileges. In many associotions these meetings have been talked to death on subjects of little life and less utility. The suggestion is wise and timely. Let these meetings be revived, and not merely re instated. Let them become, if not be called, workers' conference. Let them discuss living and practical subjects, questions of present and momentous importance, especially how to get our people to see, and act upon it, that, the only thing worth doing, to which all life should be made tributary, is to give the gospel of the glory of the blessed God to the world. The missionaries should make reports to these meetings, as well as to the co-operating Convention Board. The Executive Committee should request, and if necessary require these quarterly statements. The missionaries should inform themselves, give informatian to the people, and, with deep conviction, urge the churches to engage in the work. The churches alss should report to these meetings their work in bringing men to Christ, in building up Christians in him, and their methods and success is securing offerings for the kingdom of our Adorable Redeemer and King.

At the first meeting of the new Convention Board in McComb City, Secretary Rowe was instructed to meet if possible all the Associations, either in person, or through Brother Cobron, general missionary of the Delta, or some other brother, consult with the messengers of the churches, devise plans for securing general co-operation. It will require time and wisdom, patience and prayer. Brethren, receive them kindly and in confidence, and help them wisely and earnestly.

H. F. SPROLES.

Vickiburg, Miss.

The Oxford Bishop goeth "to and fro in the Earth" and Walketh "up and down in it.

I do not mean by the above that I am playing the–the–*mischief*, but that my rapid perigrinations suggested a similarity between myself and "his satanic majesty," upon an important occasion a few thousand years ago; (there may be other points of similarity that will suggest themselves to my friends). Last week in a glorious meeting at Clear Creek, this week at Indian Springs, eating and sleeping and resting; next week a hundred and fifty miles further, amusing the children. Preached Sunday morning at Oxford, Miss., took dinner on Monday at Indian Springs, Ga., over five hundred miles away; thus the appropriateness of the caption is manifest.

THE CLEAR CREEK MEETING.

It was my privilege last week to be with Bro J. R Taylor in a meeting in which the Lord was pleased to deal very graciously with us. Clear Creek was once a very strong country church—one of the strongest in the State; an unhappy division occurred and another church was formed; other unpleasantnesses came, and some took their letters and put them in their trunks, but the Lord graciously healed all the old differences, and the Burgess church disbanded and came back home, and those with their letters came back again, and there was great rejoicing. Thirty-two were added as a result of the meeting. Clear Creek is now flourishing again, and is going to do a good work under the leadership of Bro. Taylor. It is a noble band of men and women that compose this goodly church. This church was pastored by the late R. G. Hewlett for more than a third of a century. Sister Hewlett, his beloved consort, still worships here. This writer will never forget her thoughtful kindness to him during the meeting. No mother could have been more faithfully attentive.

INDIAN SPRINGS, GA.

I am now at the very place that Ponce De Leon sought as the "Fountain of Youth." It was this very spring whose reputation for such marvelous cures had reached him and caused him to think of it as a "fountain of perpetual youth." For many weary days this hoary adventurer sought this wonderful place' hoping to get young again that he might enjoy the wealth and honor that Spain had conferred upon him, but each inquiry brought the same disheartening reply, "Beyond, far beyond, towards the setting sun, is the fountain of healing waters," until the venerable old pirate gave up the search, and went back to Porto Rico. Had he kept searching westward it is probable that, had he retained his scalp, he would have found this wonderful spring, and though he would not have been made young again, it is quite likely that he would have been cured of whatever maladay he might have had. There are not less than fifteen ingredients in this wonderful water. This spring has been aptly called "nature's medicine case." It is good for most anything, except consumption! Indeed, after a few days here, the water is the occasion of a very violent "consumption," which manifests itself chiefly at meal times. But it really does seem strange that water which is good for so nearly every thing should be a speedy death to a "consumptive" if the disease has made much progress. Another peculiarity about this water is that it is extremely dangerous for one to drink who is on a drunken debauch. Drunkards and consumptives do not stay here long. No receptacle has yet been devised that will preserve this water pure for more than a very few hours. One might make a fortune if he could hit upon some vessel that would preserve the purity of this water for any coniderable time. This is a very popular resort for Georgians, and the hotels and boarding houses are all full.

My friends who know me best, will be curious to know what I came to the spring for. I am here chiefly to "revamp" my oppetite. I havn't been hungry lately, and per consequence the Bacon is rapidly becoming a "streak of lean" and a streak of bone.

I am sure, I don't know why, I should have said so much about Indian Springs for Mississippi readers, unless it was because I had promised to write something, and could not in this state of absolute laziness, think of anything else to say Now, Bro. Bailey, if you will forgive this, maybe, after I get rested, I will say something about "various and sundry" things that "had ought to be said," as "Samantha" would say.

Yours at present in "high clover,"

N. W. P. BACON.

Indian Springs, Ga., Aug. 8, 1901.

Are Not These Things So?

It is a remarkable fact that many Baptist families furnish strength to other denominations; losing the activity of the young in our churches, and weakening our influence. There are reasons for it, of course, and some of our people are unwittingly guilty.

One reason is the failure of parents to indoctrinate their children at home. Family worship is a necessity. Another reason is, the young attend the services of other denominations, oftener, perhaps than their own, and are drawn into their societies. Then marriages are contracted, and the Baptist who is weak in the faith, or who lets sentiment override principle, occasionally gives away.

These things cannot be corrected from the pulpit, and are not always to be reached by pastoral visitation. Some cannot go to church, others will not; and besides, services are frequently held too seldom to accomplish much. The design of the Sunday school, in part, is to meet this evil. And later, the B. Y. P. U. has been organized, and it is doing a work of vast importance.

Baptists who contend that such organizations are hurtful to the church, "do not consider," perhaps, and fail to note the fact that we are losing ground. The church ought to do this work; but it has been neglecting it, for want of organized effort. And some of our pastors still stick to the "come" of the gospel; practically ignoring the "Go."

The individuality of christianity is not yet sufficiently pressed; the masses must be reached by personal work. A pastor that does not know his people perfectly and the children, is liable to impress head religion as substitute for the relgion of the heart. At least that is my observation for over fifty years. Hence the labors of our evangelist is not as valuable as that of our faithful pastor.

L. A. DUNCAN.

Why Don't You?

Do what? Do what you said you would. I mean pay your subscription to the Gulfport Chautauqua. Your brethren have placed their money against your promise and your promise has not yet been redeemed. Most all who subscribed have paid. Your sacred obligation should be met, and I trust you will give it your immediate attention. The Board of Directors have instructed me to collect it. It is yours and theirs, and not my personal affair.

L. E HALL,
Manager G. C. A.

Rev. A J. Thames.

Bro. Thames is a graduate of Howard College, Alabama, and has held pastorates at Georgiana, Flomaton and other points in that State. He was also pastor for two years at Milligan, Fla., and was Moderator of the Pensacola Bay Association when he came to Mississippi. He was married in this State and expects to remain here. He is now pastor at State Line and at Waynesboro. He was born at Brewton, Ala., where his father still lives. He is thoroughly identified with Mississippi interests, and expects to make it his home. He is doing good work in his present field.

Something Remarkable.

Some one stated in this paper recently that Bro. Bacon of Oxford on one occasion preached to twenty-eight Leavells and thought it remarkable.

Well, on 3d Sunday in July I assisted Pastor T. J. Miley at Springfield church in Scott county. On Sunday, A. M. I preached to abont 400 people, 150 of whom were my relatives, and of these 50 are coopers, none of whom are more remotely related to me than that of first cousin. Seven were baptised and two of them are coopers. This church is in three hundred yards of where I was born and raised.

I am off now to Ruleville to assist Rev. V. H. Nelson in a meeting. Pray for us.

Yours for Service,

M. R. COOPER.

Belen, Miss., Aug. 16, 1901.

From McComb.

Dear Brethren: As you have expressed yourselves with reference to the Convention which was held at McComb, a few words from this end of the line might be in place.

The visitors did not get all the good out of this meeting. We at McComb received a large share of it. The Convention did us good in many ways. While you did not tax our hospitality, you expanded it beautifully. We could now take care of two Conventions. Everybody claimed to have the best delegates. One sister asked me how it was that I sent her the *Cream* of the Convention! What do you suppose I told her? Why this of course:

"Because there was no *clabber* in the Convention. It was all cream. So it was, Sisters and all.

At the request of the Church here I have agreed to remain the balance of the year. The church appointed a committee to seek out a pastor for another year. May God direct them.

Our house in East McComb is almost complete. We hope to hold a meeting there next week.

John Baptist, who came in during the Convention, is still with us, and his "voice" is often heard calling us from our slumbers. If you do not believe he is orthodox, come and see. If any of you care to honor his timely advent into a troublesome world, you have only to sign a check for any amount, address it to John Conn (Conn for the Moderator and Con(vention) Sibley, care of S. W. Sibley, and the amount will be used in seating the East McComb Chapel.

This is not a request, but a splendid relief for brethren and sisters who want help John Conn to develop into a good and useful man.

As to my future field of labor, I do not know just now, but God knows, and will let me know in due time. I feel inclined to a quiet pastorate in the country, however, I leave it with the Holy Spirit, and the churches.

Farewell until I can serve you again.

S. W. SIBLEY.

Our Schools.

Dear Brother Editor: The schools and school-men owe you a debt of gratitude for the service done in last weeks BAPTIST. Your editorial on "Our Schools," was good and the points were well taken; but I believe you left one point in such shape as to be *mistaken* by those who are not well informed about our schools. Some things in your discussion would lead a casual reader, who had not visited or looked closely into Mississippi schools, to say: "Well I shall have to educate my children outside of Mississipi or educate them in a cheap school, fit only for poor folks." Such an impression would be harmful to the citizens thus impressed, harmful to his children, harmful to our schools, and harmful to our state.

First, I want to say, that I believe many of our people now send out of Mississippi to schools short of our Mississippi schools in equipments and *very far* short in spirit and in thoroughness.

This is true not only of Baptists, but of other denominations. I have had very happy relations with some of the Pedo-baptist school men of the state. I think I know more about them and their work than is known by people who do not study schools as I do; and I meet over and over men of those denominations, who are sending their daughters out of Mississippi and 400 to 600 miles from home, to schools which in equipments, mental training and character development are inferior to some of our Mississippi Pedo-baptist schools. The same is true of Baptists. In educational affairs, many of our Mississippi Baptists are like the old Hindoo in Dr. Conwell's story. He owned the lands on which the diamond fields of Golconda were afterwards discovered, but solds those lands and wandered over the earth hunting diamonds—"When there were acres of diamond around his very door."

Understand, I am not "fussing" because they do not all come my way, For that matter, many of them will have to go elsewhere. I am profoundly sorry for the girl that can't come to Blue Mountain; but for the last two years we have had to refuse a number for lack of room.

I am like the boy in Bro. Martin's story: "That boy said my sister was red-headed and I licked him. I ain't got no sister, but I fit on the principle of the thing."

But a word as to the equipments of our Mississippi schools. Mississippi College has not what I wish she had in the way of equipments, but I think I know a score of Baptist boys who leave Mississippi and go at a greater cost to schools which I have visited, and which are not equal to Mississippi College even in material things. And very few schools are equal to it in the spirit that prevails on the real work done.

Blue Mountain College has never boasted much of its buildings and since our fire 18 months ago our buildings and grounds have been by no means presentable; but if you will call next winter or spring we will surprise you in the appearance of both grounds and buildings. I have visited every female school of any size in Mississippi, and last fall I dropped over into Alabama and visited the two female schools at Tuskaloosa and the grand old Judson at Marion; but with the exception of the I. I. & C., I have not found in either state a female school with either buildings or grounds superior to what ours will be a few months from now,—when our work now in progress is finished and rubbish cleared away. One of our lady teachers graduated from old Mary Sharp in its best days, and has been in some way connected from time to time with Bethel College, at Hopkinsville, Ky., Boscobel College, Nashville, and the Memphis Conference Female College, Jackson, Tennessee, and she tells me that our buildings and equipments now under way, will surpass those of any of these four schools.

So there is at least one of our schools that can show material equipments with those of other states. Hillman College, too, has equipments equal to those of many of the schools which catch Mississippi girls with pictures and pomp, and give them less than they could have gotten at home. The same is true of other of our Mississippi schools.

Please do not understand that I think all our Mississippi Baptist people who send out of the state, send to inferior schools. Many of our people are sending to other states to schools which are solid and thorough, and schools which I admire and love.

Finally, let me say to all our people, "Do not select a school for its equipment." The externals of a school are the smallest part of it." I think I am duly thankful that Blue Mountain is getting handsome externals and if the Lord spares me a few years I confidently expect to see them more than double what they now are; but may the Lord stop that work where it now is, if we are to grow in externals until we come to depend upon them. When I see a school drummer carrying loads of handsome pictures and talking much to the people about his beautiful buildings, and little about mind and soul development, I feel that I have met a "drummer," with the accent on the "drum," much sound, much wind, much hollowness, little solidity.

My good friend Dr. Patrick, of the Judson, said to me: "It is enough to make an honest man weep to see how some of our female schools lavish money on carpets, curtains and furniture beyond what nine tenths of the girls will ever know again, and spend so little on solid work."

A school at last, like a woman, is really to be valued by the spirit that rules within more than by anything else.

Very truly,

B. G. LOWREY.

College Endowment.

The exact situation has not quite been stated in the papers. Here it is: The American Baptist Education Society has agreed to give Mississippi College $15,000, less three per cent., which would be really $$14,550. On condition that we raise $45,000, plus the above 3 per cent., which is really $45.450. The three per cent. of the $15,000 is taken out for the running expenses of the society. Mr. J. D. Rockefeller gives the American Baptist Education Society $100,000 a year to be distributed among Baptist Colleges according to their judgment, but all gifts are subject to his approval. The Society has made us the above offer and Mr. Rockefeller has signified his approval, so now it simply remains to be seen whether or not we will raise our part. If we do it will give Mississippi College an endowment of $100,000. We very much need an endowment that large now. The Baptist Colleges in Virginia and North Carolina and some other states already have three times that amount. The Trustees have instructed the President of the College to make the raising of the endowment his chief work from now until the first of next July. That is the limit fixed by the Society. The money must be raised in that time in cash or in good legal paper, payable in annual installments, and all payable within five years from the first day of last July, 1901. Our Methodist brethren have one man who has given their College $75,000. Surely we can find a few thousand Baptists who, all put together, will give $45,000 to our College. We have $100,000 white Baptists in the State; if 5,000 of them will do their duty we will far more than raise the amount. God pity us if they can't be found. Let all the Pastors, all the people, pray, think and act.

Your Brother,

W. T. LOWREY.

A Bold Statement and the Reply.

BY E. Y. MULLINS.

Recently the manager of a great industrial corporation made the bold statement that a training in a higher educational institution, such as college or technical school, was unnecessary for the highest business success. This statement was challenged from all quarters by men of all kinds, educated and uneducated The statement is one frequently heard and many young men are led to wrong conclusions as a consequence.

Now no one will deny that very many successful men in the various walks of life have not had a thorough training in institutions of learning. The very necessity for struggle is the making of some men. But as a rule the men who thus rise to eminence without school advantages are men of unusual native force of character and ability. In other words, on the theory that a man can succeed without school training, the *average* man has little to hope for. There are two facts which need to be borne in mind by every young man who is disposed to dismiss the matter of a thorough education as an unimportant one, on the ground that some men succeed without it. The first fact is that in nine cases out of ten the man who succeeds without school advantages deplores the fact of his lack, and will say he would have succeeded in a higher degree had he been blessed with a thorough educational basis for life's battle. The other fact is, that the great multitude who *try hard and fail* are lost sight of in the usual view of the case. It is only the occasional instance of success which attracts attention. Statistics have been gathered time and again, showing that in the higher walks of life in all callings, it is the trained man who achieves most.

The above remarks are general and apply to young men entering secular callings; but for the young minister another element enters into the problem. His aim is not "mere success" in the worldly sense. He builds for eternity. He enters his work under a sense of a divine call. He dares not refuse to preach. How great his folly, therefore, nay, shall we not say, how great his sin who presumes to neglect the opportunity which Providence may present to him for training for his work, of course where there is no opportunity the case is different. But such cases are rare. Any minister in middle life could name dozens of younger brethren who, in their eagerness for the work, having neglected educational advantages after four or five years of experience, awake to the sad realization of the fact that they are not properly equipped for their work. I could give a long list of those who have recently said that their capital mistake was in a failure to take a seminary course. After marriage and settlement the obstacles are greater than before and in many instances insuperable. During a delightful visit to Mississippi College and the home of President Lowrey last spring, I was rejoiced to find that almost without exception, the twenty-six or seven young brethren studying for the ministry, expect to complete their college courses, and then come to the Seminary. Are there not others who will decide this momemtous question ere it is too late?

College Tidings.

September 12th will soon be here, and then another session opens. The prospects seem to be good. Many applications for catalogues and many letters of enquiry are coming in. We hope for a fine crowd of boys.

The President's home will be completed this week, I hope. A good deal of money has been promised that has not been sent in. Let all who have promised send in their subscriptions at the earliest possible date. I am very anxious to finish that up, make settlements and turn my mind to other things. The house is an excellent piece of property and will pay a better per cent. than any money that the College has invested in bonds. The raising of the money and the building of the home was an important step forward for the College.

The President hopes soon to turn his energies to the endowment movement. He has been necessarily detained at home most of the time since the convention and will not be able to get out much until after school opens.

Yours truly,

W. T. LOWREY.

Of Dr. Sproles' visit to the Seminary in May, Dr. Mullins writes:

"Dr. Sproles during his visit to the Seminary at our last commencement gave us a noble address on Missions, and an inspiring sermon at one of our churches on the Sunday preceding. He was already a brother beloved and admired in his public work, but afterwards doubly so through the revelation to some of us of a most winning personality."

Rest.

When needed, 'tis noble; not needed, ig noble. The writer has been resting. They say "he looks better." He has been doing some post-pastoral work at Port Gibson. A number of new subscriptions to the Baptist.

He hopes this shall help our new pastor.

He has also given Dr. Ellis a slight lift at Hermanville, falling in while Dr. W. P. Price was feeding the sheep on the Word. From what was seen and heard the thought came: "This preaching is so helpful to this people."

Others of this people are going to take the paper.

Mississippi baptists must have THE BAPTIST. *They want it!*

J. E. PHILLIPS.

Missionary Day—September 29th.

This day is chosen because it is Review Sunday, and will not interrupt the regular lesson. Closing the summer term and opening the season of work for the fall and winter, it offers fine opportunity for a campaign rally.

The Sunday School Board has published an excellent order of exercises, a program proper, a supplement containing songs, recitations, etc, and mite Boxes, all of which are urnished without cost upon request, stating how many are needed. The money gathered in the collection on that day should be sent to the Sunday School Board, Nashville, Tenn. We send it to the Home and Foreign Boards, but if it does not come to us we can of course take no account of it in our report to the Convention.

These exercises carry missions into the Sunday school in a way to do great good.

They are powerful, not simply in the way of collecting money, but as educating in missons and laying the basis for missionary life and activities. We have some striking illustrations of this wonderful power. It is the seed time to be followed by glorious harvest. Our Children's Bible Day in June was very successful. Money is still coming in for the Bible Fund, and all through the year the schools will be sending contribution of the Word of God. We hold these two services—Missiosary Day in September for missons, and Children's Bible Day in June specially for sending out the Word of God.

We have just closed the first quarter of the Convention years—the best quarter in the Board's history. The receipts far surpassed the receipts for the same period last year, and one fourth of the advance was in the Bible Day receipts. This is a very gratifying. How wonderfully God has blessed this work.

How gloriously the people are talking it into their hearts and putting it out into their lives! God has it in mind for the Baptists of the South to do great things for him in this department of their work.

J. M. FROST.

The Delta.

The Delta is the garden spot of Mississippi. It is the richest land in the world and people are flocking there by the thousands. The natural resources and advantages are almost unlimited.

The Delta is 225 miles long and from 30 to 50 miles wide with 9926 square miles., 4432-640 acres; 1,108,1500 acres in cultivation and the rest in fine timber land. It has nine entire Counties and part of five others. The out put last year was one-half million bales of Cotton and calculated 20 million bushels of Corn. The population is 214, 946. (between 75 and 100 thousand whites) which is an increase of 107, 447, since 1880 59, 352 since 1890. It is thought by many that last year the increase in population was greater than any previous year. The increase in production is 200 per cent.

The rich soil, the great water high-ways, the many Railroads, the abundance of fine timber and the certainty of good crops make this an attractive Country. The overflows are being remedied by levees, the bad roads by the good roads movement, the health by good water. The Delta can no longer be called by the superstitious "the swamp" or "graveyard."

Look at the Baptist destitution in this great Country.

Number of railroad stations (with telegraph offices)	147
Numder of stations over 100 inhabitants	74
Number of statious over 200 inhabitants	31
Number of stations over 500 inhabitants	10
Number of stationss over 3000 inhabitants	5
Population af these 147 towns	30,409
Population of five largest towns	31,990

The Baptists have 45 church organization (notbuilding) in the entire delta with less than two thousand members out of the population of 21500. The churches gave last year to missions $2738 00, more than 1.50 per memper. 15 of these 45 churches are in the country leaving 117 of these 147 railraad towns without Baptist preaching besides many country towns and communities. There are 22 Baptist preachers preaching in the Delta, but not all reside there, 14 months ago there were 11. We need now 25 more.

In Tunica and Quitman counties there are two Baptist churches, Brother Cooper preaches 1/4 of his time in one and 1/2 time in the other, say 3/4 of one man's time for ten thousand people.

The Sunflower association is composed of five counties (Population 93,434), 13 churches, five preachers and 423 members. Tate County (in hills) has five more churches than this association.

The Dear Creek association is composed of five whole counties and part of three others (Population 120,712) and 32 churches and 1349 members.

Behold what Baptist destitution. Let the Baptists put their prayers, their money and their labor in this rich field where it will tell so much for Christ's kingdom.

E. D. SOLOMON.

Clarksdale, Miss., Aug. 15, 1901.

Published at the request of the Deltas Worker's Conference.

There are 66 Pastoriums in the State, valued at $72,400. Our churches are making commendable progress along this line.

Putting God to the Test.

Our religion will be tried by the most caustic crucible in the last judgment. We may well test its validity before that fiery day of reckoning comes upon us. One of the ways we have of testing true religion is by testing God himself, the author of such religion. God says to the Jews in Malachi 3:10, "Prove me now," that is put me to the test.

We do, very reluctantly, put God to the test, for such must be preceeded by great tribulation. We are natural idolaters, and will not, therefore, trust wholy in the Lord, till every grain of the sand foundation upon which we have built is swept away.

These Jews who were urged in Malachi's time to prove the Lord by bringing in their tithes and offerings, would have preferred relying upon their ill-gotten gain than to commit their way entirely to Jehovah's care. But though forced to such testing, men in the various ages of the kingdom of heaven have thus proven the Lord.

Job was a good and wise man. But the devil reminds the Lord that Job served him from selfish motives, that his coffers were thereby filled with gold. But if his gain was swept away, that Job would curse Jehovah to his face. In this case as in many others, the devil had his way, and Job's sons and daughters were slain, his property was consumed, and he in his person was afflicted with boils from foot to crown. But the pious old saint put God to the test, and as a result he had other children born to him, and his property was restored an hundeed fold, his health restored, so that his last days became his best days.

Abraham, the father of the faithful and the friend of God, was put to the most bitter test in being commanded to offer up Isaac, the child of promise. But he in turn puts God to the test by obeying the heavenly mandate, though he had three days in which to deliberate and duly consider. As a result he gained the matchless possession, "Jehovah Jireh," "the Lord will provide." He shall also possess the gates of his enemies, his posterity would become as the sands upon the seashore, and as innumerable as the stars of heaven.

There is an example of a man who had almost sinned away his day of grace. He was a thief, a robber and a murderer. He was condemned by the Roman law to crucifixion. The justice of his sentence he fully admits. But there was a chance even in his disgraceful death, for he was crucified at the same time with the Son of God. Looking upon the dying Lord—dying not merely as a man, with more resignation than a philosopher, he prayed, "Lord, remember me when thou comest into thy kingdom." Then the answer of infinite value came back from the lips of him who "spoke as never man spoke" even in death, "this day shalt thou be with me in paradise." He, a wretched sinner put God's mercy to a test, and made sure the great and comforting truth, that "while the lamp holds out to burn the vilest sinner may return."

But we need not suppose that God will be tested only by the great saints of the earth. Every true Christian, even in this life, will have to put God to the test by unconditional and implicit faith in Him. When the sands of time are slipping from beneath our feet, and all human help fails us, how glad the assurance, "God is our refuge and strength, a very present help in time of trouble." We shall then put him to to the test. In this ever changing world, when homes and loved ones and friends are constantly shifting, we can put God to the test by exclaiming, "Lord, *thou* hast been our dwelling place in all generations." In many ways God's saints must prove him—unwillingly on our part it may be, but yet in the deepest sincerity and always with the most blessed results. Some in one way and some in an other, one pleading the special promise and others claiming his general promises, but all in the most sterling reality, putting God to the test. We may be on the mountain of his prosperity, be led by the still waters and into the green pastures of his blessedness. But in this we can prove that "The Lord is good to all and his tender mercies over all his works." It may be amid the thunder and the earthquake and fiery lightnings of adversity. In this we can prove, that "whom the Lord loveth he chasteneth." We must all and each one prove God. As Spurgeon somewhere said that the summary of the experience of all the saints will constitute a book on proving God.

Let us put him to the test, first of all by believing on the Lord Jesus Christ that we may be saved. Then prove him by a life of cross-bearing and obedience. When it goes ill with us and the clouds of adversity and sorrow gather about our heads, let us put God to the test by committing our way into his hands. We then can verify the words, "Because thou hast been my help, therefore, under the shadow of thy wings will I rejoice."

A. P. PUGH.

Union Springs, Ala.

That New Plan.

SUGGESTED BY THE COMMITTEE OF NINE.

Our Southern Baptist Convention being confronted with the sad though correct statement of the now sainted Kerfoot at its session at Hot Springs, Ark., regarding the large percentage of churches within our bounds that are doing little or nothing for Missions, especially for Home Missions, appointed a committee of nine able brethren whose duty it should be to think out a plan for reaching and developing our do-nothing churches. The committee made its report at the S. B. C. in New Orleans in May last, which recommended among other things the appointment of a committee for the purpose stated. The report of the Committee of Nine elicited fresh discussion, which developed at least two things: (1). That the Committee of Nine was not unanimously agreed as to the best thing to do. (2). That many brethren there present did not believe in the practicability of the plan suggested, the writer being among the number.

In his speech before the convention Secretary Jamison of Georgia stated a fact when he said that this matter rests with the pastors of our do-nothing churches, and if we would reach the churches we must reach them through their pastors, and if they cannot be reached by our District Associations and State Secretaries they cannot be reached by a committee appointed by the Southern Baptist Convention. Bro. Jamison hit the nail on the head, and I opine that such an agency as was suggested by the Committee of Nine would be about as practical as making a fifth wheel for a wagon, and then tack it on the body of the wagon. Such an agency could have no practical touch with our do-nothing churches.

Let us see what such a committee would have to do. In the first place it would have to ascertain the names and location of our do-nothing churches and post office address of their pastors. This itself would be difficult, but if done how would the committee reach and develop them. Would it do so by means of Mission literature? That would be a waste of money, it had almost as well be thrown into the sea. Would it reach them through the agency of living men, men appointed to visit them and educate them? How many men would it require to do so stupendous a work, and where would the money come from to pay their salaries? If both men and money could be had what about the kind of men to do the extremely delicate work of gaining the confidence of those pastors and their consent to be taught their duty? Such men are few and far apart.

Would the committee work through and in co-operation with our District Associations and State Secretaries? If so what need have we of such an agency? It would prove to be a superfluous piece of machinery.

Would it ignore these established agencies and claim that as a foreign power appointed by the Southern Baptist Convention it has the right to push its work within the bounds and jurisdiction (?) of the great Southern Baptist Convention? If so then the apt illustration Dr. Broadus gave of the disposition of Baptists as compared to a herd of wild Mustang horses on the western prairie would be displayed to perfection. It would arouse the indignation of the very churches we would reach and create a prejudice against our convention and its organized work on the part of many that are now its friends and supporters, which would take years to remove. The cry would be heard in many quarters, "Methodism," Presbyterianism, the independency of the churches is ignored; we will resent such an attempt to interfere with our God-given church independency.

Editors of Presbyterian and Methodist papers have already hinted that this proposed step is away from Baptist church independency and towards their systems of government. While we care nothing about the opinions of our Pedo Baptist brethren concerning our plan of work, still if they think they see a departure from Baptist Church independency in the proposed plan of reaching our laggard churches don't you know our own people who are always zealous of any seeming attempt to infringe upon their independency will think so too. Well then what would be the result if such a plan were adopted and put into effect. In the judgment of the writer it would prove a mighty blunder and a stupendous failure.

Well, well, and what can we do to reach the Omissionary Churches as they are scattered over the vast territory of our great convention. The echo answers what can we do.

I may in a subsequent article suggest what I regard as the only feasable plan which may work with a small measure of success. I state here and now that any plan that may be inaugurated with the least hope of success must have no connexion with the Southern Baptist Convention, but must be confined exclusively to State lines, and most especially to our District Associations. Our District Associations to which these do-nothing churches belong are in touch with them as no other agencies are, or can be.

Now I have had my say concerning a subject that has enlisted the thoughts of the brainiest men among us. It's a big subject and open field for all, and the one talent man may have an opinion and dare to express it, and let that be my apology for writing this article.

O. D. BOWEN.

Ellisville, Miss., August 12, 1901.

No Better Man for the Place.

Dear Baptist: Ever since the death of Dr. F. H. Kerfoot, the very efficient and faithful Corresponding Secretary of the Home Mission Board of the Southern Baptist Convention, I have been revolving in my thoughts quite a number of the very ablest and most distinguished brethren, both among the ministry and also among the laymen within the bounds of the Southern Baptist Convention in connection with the filling of the vacancy caused by the death of our distinguished friend and brother, any one of whom in my humble judgement would be a suitable man for the place and would fill the same with honor both to himself and to the Baptists of the South. I am proud that we have so many great and able men in our Southern Baptist Zion and may the Lord multiply the number many fold. But as only one of these able and great men of God can be the successor of brother Kerfoot, I know of no one of these better suited for the place, provided he can be had, than brother A. V. Rowe, who has been for a goodly number of years, the very efficient and wonderfully successful Corresponding Secretary of the Mississippi Baptist Convention Board. Brother Rowe is a very able preacher, a fine and commanding speaker, a learned scholar, a fine business man, an excellent financier, a high toned, Christian gentleman, a sound Baptist, and has a genuine case of the old time religion. If he could be induced I—don't know that he could—but if he could be induced to accept the vacancy, I am well satisfied that those who have in hand the filling of the same would make no mistake if they could be so fortunate as to induce this splendid man, Dr A. V. Rowe, to accept the place made vacant by the death of Dr. F. H. Kerfoot, and in the end would feel that they were guided by the Holy Spirit in so doing. May the Lord direct all concerned in this matter—and we are all concerned—and in all things pertaining to our beloved Baptist Zion not only in the South, but also in all the world to the honor and glory of His holy name. The Lord help you, dear Baptist, and may you be still more useful in advancing the Redeemer's Kingdom in the earth.

Faithfully,

J. R. FARISH.

Meridian, Miss., August 10th, 1901.

Pastors and Laymen Please Read.

By an appointment of the State Board I am preaching once a month at Morehead. I do not mean to be extravagant in my statement, but please read this through and know for yourself that Morehead is one of the most important points in the state just now.

Three denominations, Baptist, Presbyterian and Methodist, have preaching there. These three are just about equal in power and influence in the town. Neither of them has any church house; they all worship in a hall owned by private parties. Efforts have been made from time to time by each of these denominations to build a house of worship; but for reasons not necessary to mention here, they have been failures.

The Baptists are undertaking it in earnest now, and spending the first money ever spent in this direction in Morehead. A choice lot, large enough for a church house and pastorium, has been secured and a large per cent of the money to purchase the lumber with is at hand and the bill will be put in at once.

I offer the following reasons why this effort should meet the sympathy and support of the Baptists of the state.

1. It is a new town having no church house at all.

2. It is a railroad center, the crossing of the Yazoo Delta and the Southern railroad.

3. It has the best oil mill in the State, so said, which has not, but will begin operation this fall.

4. It has the Morehead Cotton Mills which the owners think will be ready for operation in sixty days. It will require three hundred people to operate these mills. These together with the forces to run the oil mill must move into Morehead this fall. Think of it, together with the other business they will carry there and not a single church house in which to meet! They would of necessity scatter like the sheep having no fold or shepherd.

5. It has already been arranged to put in an electric light plant this fall.

6. While the contract has not yet been let, bids are being received to put in an ice plant before next season; it is a moral certainty.

7. The Baptist people of Morehead, while they are as able as any other denomination there, are not able to build this house without help from the outside.

8. The spirit of rivalry between the three denominations renders it impossible to get much help from the town outside of our own fold.

If the Baptists should not build this fall one or the other of the other denominations will and the Baptists will be put at a disadvantage which they could not overcome soon.

10. By building now they will gain an advantage which they cannot gain otherwise and which will be worth a great deal to them in the future.

Brethren and sisters, if you love the Baptist cause, if you delight in her victories, lend us a helping hand by sending a contribution to help build this house and we (you too) will save this most promising new town to the Baptists and to God. Our shortage is about $350.00 which we must get from the public or borrow.

Any amount that any one may see fit to put in this house will be gladly received and promptly acknowledged.

You may send your contributions for this purpose to J. B. Polk, Shaw, Miss., who has charge of the Baptist work here. He saved last year by such help as is herein asked for a community for the Baptists, when it was just on the eve of being taken by the Methodists. It now has a house completed paid for and has grown to be self-supporting.

May the Lord put it into the hearts of the Baptists of this state to enable him to save this thriving town for the Baptists and for the Lord our King.

J. B. POLK.

Shaw, Mississippi.

Ordination at Eupora.

Bro. Chas. B. Williams was publicly set apart to full work of the Ministry here August 4th. Examination by Bro. A. B. Hicks of Bellefontaine; prayer by the writer; charges by Bro. Hicks, and that blessed old Veteran of the Cross, Bro. J. P. Thompson; a short sermon by the writer, and benediction by Bro. Williams. This was a good day with us. Bro. Hicks remained and preached at night. We also had a very precious service last Sunday. The work here is undergoing a gradual, steady uplift. We are praying earnestly for a great meeting in September.

I want to say Amen to Bro. Solomon's article. I pledge you now for five subscribers during the year.

Bro. Wesson, as usual, says some very timely things—no more timely than true however.

There are great revivals being held throughout these parts among our country churches of which you will hear later.

God bless you.

CHAS. A. LOVELESS,

Eupora, Miss., Aug. 13th.

Happiness builds her house out of materials furnished by true manhood and pure womanhood.—*Frank V. Irish.*

Genius is too often like an imperfect electric light, brilliant at times, but unsteady and frequently flickering.—*Frank V. Irish.*

There are so many divine needs which must be fostered and fed that no boy or young man can afford to vitiate his life and lower its spiritual tone by adding useless human wants, such as tobacco, beer, and other needless and questionable luxuries. If one is to live a helpful and inspiring life and realize his loftiest ideals, the worthless and the transitory must give place to the noble and the eternal.—*Frank V. Irish.*

THE BAPTIST.

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T. J. BAILEY, EDITOR AND MANAGER.

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Amouuts Requested From Mississippi Baptists.

In entering upon any undertaking it is well to have a definite conception of its magnitude. It is not only important to have a comprehensive view of the work to be done, but also to know it in all its parts.

The task which Mississippi Baptsts have set for accomplishment within the next twelve months, is no mean one. It is worthy of their steel. Nothing short of heroic planning and execution on the part of the leaders will bring us victory. Nay, more; the best efforts of every one will be needed, invited and expected.

Stated in round numbers, the Baptists of Mississippi have undertaken to raise during this conventional year $85,000 for benevolence. And there are in round numbers 100,000 white Baptists in the State. To accomplish our undertaking, therefore, will require an average of 85 cents from each Baptist man and woman. Of the above $85,000, $45,000 are for the augmentation of the present endowment of Mississippi College. When we shall have raised this $45,000, Mr. Rockefeller will give the College $15,000 more, making the sum of $50,000 in all. We already have a little more than $40,000 invested in interest bearing securieties. So, when we shall have raised this $60,000 our endowment will be $100,000. This will be a very respectable nucleus around which we shall continue to build, if we prove ourselves worthy of our fathers.

The Convention recommeneed to the churches that they raise $13,500 for State Missions. The report of the Convention Board presented to the last Convention, says that $15,000 will be needed. "The harvest truly is great, but the laborers are few."

The Foreign Mission Board has asked Mississippi for $11,000 for the present year. The convention endorsed the request and agreed to make the effort. This is only $2,500 more than we raised for this purpose last year. Our watchword is forward, and surely we can raise this additional amount asked for.

Then our Home Board requests of us $7,000, which is an advance. Mississippi Baptists remembering the help received from this Board ought gladly to do their best for Home Missions.

Added to these amounts are $6,000 to be raised for the orphanage. Then comes Ministerial education sustentation, and other incidental claims that will reach us. Thus, we see that if we do what we are expected to do, what ought to be done, we shall not stop short of the amount named in the beginning of this article, $85,000.

We beg that each Pastor, whether in the largest town or the remotest rural district will determine to leave no stone unturned in his effort to raise from his flock at least an average of eighty-five cents per member. Of course many in every congregation will give very much more than this. But cannot every one give as much. Let's go at this matter in dead earnest. We can do it.

The Value of the Association.

As the associational season is now upon us, our attention ought to be so trained upon them as to make them tell upon our churches for eternal good.

That we waste much good time, in these associational gatherings, is patent to all; that they become hum drum meetings of "doubtful value," many a time, is equally certain.

Our first mistake is made, before we start to the "association," in the churches where we elect "delegates." No body wants to go much; and very few will go, even when elected, if they have any "fodder" to pull, any courts to go to, any cotton to pick, or any meetings to attend.

This is all very wrong, and very hurtful to the cause of Christ, as well as to individual usefulness, in His kingdom.

Every church ought to take these associational gatherings seriously, and make an effort to have a full delegation present, from first to last. The churches ought to provide for the expenses of those who go, it any have been incurred.

The next mistake is made after the association has convened. Instead of getting right down to business, we spend well nigh all of the first day in parliamentary wrangling over matters of no earthly importance to any body. When this "wrangle" is over, then we plunge into the election of officers, and have seen the aspirants for these places so jealous of each other that the election was as long and tedious as that for "Board of Mayor and Aldermen" in some little town where there are ten factions contending for the spoils.

But before we get to the election of officers, we spend several hours uselessly in hearing the "reading clerks" try to spell through thirty or forty long monotonous church letters.

Then some associations still have the "Articles of faith and Rules of Decorum" read immediately after permanent organization.

Now, it would not take a Solomon to see how we can greatly improve the meetings of our associations. So, we make some suggestions: (1) Get the best delegation you can to go to the association; and see that the letters that they bear to the association contain *full* and *accurate* statements of *all* work done by the churches. We are sure that very much that is done is not reported to the associations. Will not the clerk of each association put himself to some trouble to make the letter tell *all* that the church has done? (2) elect the best men you have for officers, and do not elect the same over every time; (3) dispense with all addresses of welcome and response, for if not welcome it will be found out anyhow; (4) let the committee on credentials pass through the congregation, and take up the letters, and make a partial report at once; (5) don't have the letters read at all, as every item of interest in them will appear in the minutes; (6) have at least a thirty minutes devotional meeting, before each day's session begins, in which several brethren should take part in brief prayer and testimony; (7) when the interest lags, have a good song and an earnest prayer, and then go it again.

Much will depend on the moderator; if he is business like and spiritual, most likely the meetings will be greatly helpful to the cause; and, then much will depend upon the spririt in which we co operate with him.

We can have, and ought to have, the best associational gatherings this fall we have ever had, and let us have them.

Horace Dale and Ralph Macon.

A contributor in Kind Words, tells a good story of two young men who went off to school, and how they formed their new church relations, that hapen so often, in so many places, with so many people, who are not off at school, that it ought to live in our memories forever.

"Mrs. Wayne," who had a son in college, lived hard by the institution, and the students always found a warm, helpful friend in her, many of whom were frequently at her hospitable home.

"Horace Dale," as it appears was often at this home; and Mrs. Wayne anxious to be of good service to him, inquired where he went to church, and received the following reply:

"I went to Poplar Place Church for two solid mouths, and not a soul spoke to me. I liked the preacher first rate, but a fellow feels lonesome to have no attention at all paid him. I've quit there now, and just go around sampling the different services. I dont know where I will settle down."

The good woman was greatly distressed, at what she regarded as criminal negligence on the part of the good people of the Poplar Place Church. and she resolved to speak to some of them about it.

But before she saw any of the careless set, as she thought, that worshiped at Poplar Place Church, where everything religious was served on ice; "Ralph Macon" called at her home, and she let but few words pass before she asked him if he attended church, and where:

"Yes, ma'am" was his prompt response, "at *Poplar Place Church*. I went there to Sunday Scool the first Sunday I was in town, and joined the Bible class. The teacher is tiptop, and he introduced me to some of the fellows and some young ladies, to. After church service I went up and spoke to the pastor, and he invited me to prayer-meeting. Then at the Wednesday night prayer meeting I was asked to take part in the young people's meeting the next Friday evening. So, you see I got right into the midst of things from the start, and next Sunday I expect to present my church letter and work along with them while I stay in Roxburg."

"And you do not find the members cold and reserved?" queried Mrs. Wayne, hardly able to reconcile such diverse reports from Poplar Place.

"Why, no indeed!" was Ralph's ready negative. "Well, you see," he added, smiling, "I didn't give them a chance to overlook me. I walked right up to the Bible class teacher and the supertindent and the pastor, and said, "My name is Macon, and I expect to be in your town for two years, and I should like to attend your church. And they seemed glad to have me come. I think I shall go out to the mission Sunday afternoons. I taught a while in a little mission school at home."

It was all very plain to her now. The good people of Poplar Place were not so much at fault as she first thought. Of course, they should have spoken to "Horace Dale," he being a stranger at their church; and they would have done so had he not gotten in late, sat far back, and always made a bee line for the nearest door, so soon as the benediction was over—and sometimes before. He should have done as "Ralph Macon" did; not wait to see if he was going to be noticed by the people, but walk right up to them and command their attention, making himself known, showing his good sense and religion, too, by so doing.

There are many "Horace Dales" in the world, and they are worth looking after, whenever they do summons courage enough to risk it just within the church door, on the nearest seat thereto. Every church ought to have one or more faithful watch-dogs of the back seats, that will make sure of the whole "Horace Dale" tribe, on first appearance. But much better it is to be a "Ralph Macon," and walk right into church, as though you were at home, "in our Father's house," and not wait to be spoken to; but speak to the pastor, the deacons, the superintendent or somebody else, making yourself one with your brethren in Christ, taking right hold of the work, just as though you were made for the work, and the work for you.

If "Horace Dale" should come our way, and we can get to him, we will try to make him feel at home with us; but we wish we had a few hundred car loads of Ralph Macon's kind, we would drop off two or three of them at every church in Mississippi, being assured of a hearty greeting for every one of them in advance.

Co-Operation.

The committee appointed, at the meeting of the Southern Baptist Convention, in New Oleans, composed of Drs. Eaton, Gambrell, Barton, Hillyer and Hatcher, met on July 30th, in Nashville, and agreed to submit some "requests" to the brotherhood, which they proceeded to do, and which were published in all our papers last week.

If these brethren knew what they were appointed for, they certainly did not know how to get at it; for their "requests" are very modest and very tame indeed. They want the Boards, through their various Vice-Presidents, to come in closer touch with the brethren; they want the papers to open their columns—which columns have been open from the first—for the discussion of the question of co operation; and they want every one who has an idea in his head, as to how to get at just what is wanted, to write to some one of the committee, setting that idea forth. Now we do not expect this committee to do anything great in the way of getting our people to co-operate more perfectly than they are doing, right away; but we have an *idea*, and so we comply, very graciously, with their request.

Let the committee prepare a "strong" address to the churches, through the pastors, and then adjourn *sine die*.

The reason for this is plain. We have as much machinery now as we need. What we want is more horse, and not more machinery, for the horse we have. Let us rub up, oil up, fire up and start up the machinery we have now, and see if that will not result in what we are after.

The pastors hold the key to the situation; and anything that reaches them will reach their people. Really, we do not remember to have seen a pastor who did not think that he was co-operating, for all that he was worth already; and, so likewise his church also. As far as he knew, he was co-operating; but he did not know enough, that was the trouble. What we all need is information lovingly given; not given because we know more than other people, but because, we love to communicate what we have to others. As sure as we are well informed, so sure will we co operate in all the work of the churches of the Lord Jesus Christ. In the meantime, we will have to have a great deal of patience and perseverance, for the work is great and cannot be done in a day.

We believe we have all the means necessary to the end now, it we would but use them. Just look at the papers, journals, magazines, tracts, and literature that we have. If we had a revival in the use of what we have, it would go far towards relieving the situation. If our people in Mississippi for instance would all take THE BAPTIST, just that and nothing else, and see what is going on in our midst and hear the appeals that come from God through Rowe, Willingham, Frost, Welch and many others, at home and abroad, what a rattling of the dry bones, and a scramble to do something there would be.

The way to co-operate is just to co-operate; and if any of us have been wanting in this matter in the past, as there is a very strong presumption that we have, let us not leave any doubt in the mind of any one as to how we stand in future—let us co-operate.

Notice to Creditors.

Letters of administration having been granted to me by the chancery court of Hinds county, First District, State of Mississippi in the estate of Edwin T. Barber on April 17th, 1901, A. D., notice is hereby given to all persons having claims against the said estateto have the same probated and registered by the clerk of said court within one year from the date of the first publication of this notice, and a failure so to probate and register said claims will forever bar the same.

R. J. SEARCY,
Administrator of the estate of Edwin T. Barber, deceased.
July, 23, 1901.

After one of the most fearful storms that ever raged along this coast, the G. S. I. R. R Pier is safe and sound. The three miles of channel already dredged is unaffected. The dredge boat which had been washed from its place is back ready for work and in a few weeks ocean-going vessels will be at the R. R. wharfs.

L. E. H.

Gulfport, August 15, 1901.

The Howard College advertisement appears in this issue. We would recommend to young men who contemplate going off to college that they read the "ad" and send for a catalogue. Howard is one of our oldest and strongest educational institutions; her faculty is made up of eminent educators; her diplomas are recognized in Europe as well as in America, and her graduates are among our strongest scholars. In the Alabama State Intercollegiate Oratorical Contest the Howard men have won the prizes three times out of four within the last four years. The Howard cadets won $100 in the prize drill at the State Fair last fall. The instructor in athletics is a Harvard man, and one of the best instructors in his line in America.

From Guadalajara, Mexico.

I have just reached home after an absence of six weeks. Had some good meetings during the trip. I am *feasting* on the accumulated pile of THE BAPTIST which I find awaiting me. After reading the account of your recent Convention and *looking into* the familiar faces of so many of the dear brethren, I was made to feel almost like I had been there myself. The pictures are excellent indeed. Some of them look like they want to speak to me. I wish to clip them all for my scrap book, but can't because I find them on both sides of the paper. Can't you do me the kindness to send me an extra copy of the paper for July 18th. My work is in fine condition. The outlook excellent. God bless you.

Fraternally,
J. G. CHASTAIN.

Do not fail to read every line of what Dr. Lowrey says. If President Lowrey were to visit one church every Sunday for the next thirty years, he would just about get around over the 1,500 churches now in Mississippi, and would then need to take a new start on a round among the hundreds that will be organized between now and then. How utterly absurd, then, to expect him to do all the work of raising the endowment with but ten months in which to do it. The pastors must do the most of it. Let them get at it.

Rev. M. K. Thornton of Starkville, has been with Pastor McComb at Crystal Springs, for 12 days, and has done some of the genuine old time gospel preaching. The meeting resulted in 19 accessions, 13 by baptism. The Lord is greatly blessing Pastor McComb's field.

Rev. W. A. McComb made us a few minute's call Tuesday, while on his way to assist Pastor Dow in a meeting at Utica. His services are in great demand, and the Lord honors his work.

The Home.

Self Sacrifice.

BY ERON OPHA GREGORY.

The fairest flower left to earth,
Of the wreck of Paradise
Is the pure fadeless blossom of
Self-sacrifice.

Though flowering where strife's tempests toss
Their dark and restless waves,
And flowing streams of bitter tears
The pale cheeks lave.

No storm has ever bruised its leaf,
Nor stained its petals white,
And where it sheds its fragrance, men
Are led to light.

Why Women Have the Blues.

"Why do many women have melancholia?" repeated the doctor, who has a large practice among the "depressed" and "nervous" feminine population. "Because they don't care to avoid it. Because they absolutely disregard the rules of mental and physical well-being. Because they would rather eat what they like and suffer indigestion and the blues afterwards than to eat what is good for them but doesn't tickle their palates. Because they had rather sit about on soft cushions than take a tramp six miles through the open air. Because they haven't enough to occupy their minds and their hands."

Then the doctor paused to take breath, and began again somewhat less aggressively:

"It is never the women who have cause to feel blue," he said, "who indulge in blues. The women who have shiftless husbands, hard-hearted landlords, sick babies and all the usual accompaniments of poverty never grow so depressed that they have to be treated for it. They are too busy. It's the woman with an adoring family, social position and a comfortable income who doesn't find life worth living. It isn't the servant girl who gets up at six to kindle the fire and who slaves all day who indulges in melancholia, but the daughter of the family who arises at eight, dawdles over her breakfast, reads a little, practices a little, shops a little, craves excitement with all her heart, and is melancholic because she doesn't have it.

"There is no habit which grows upon one so rapidly," went on the doctor. "It becomes a disease in a very short time. My own plan, whenever I feel an attack coming on, is to put on my walking boots and tramp vigorously as far as I can. It is simply impossible to exercise and feel blue at the same time. Of course, a general care of the health is necessary, and work is the chief factor in effecting a cure. Every woman who has a tendency to melancholia should have an occupation which, if it doesn't entirely absorb her, will at least keep her busy. And she should give her mind up to practical, rather than theoretical, affairs. She should study how to put an extra shelf in a cupbord, or how to stop a squeaking door, or how to make an overshoe that wont come off at the heel, rather than the teachings of the theosophical school or the philosophy of Herbert Spencer. Ordinarily good health, plenty of exercise, plenty of work, and an interest in the affairs of this world are the great preventives and cures of melancholia."—London Doctor.

America's Wild Rice Crop.

In early days the extension of the fur trade in a territory unsurpassed for richness in pelts was actually made practicable by the wild rice, which furnished a wholesome support for traders and hunters. Pike, the explorer, in 1805, described the fort of the Northwest Company at Leech Lake, as stored with large quantities of grain, 500 bushels of which were put away in a loft over the trading room. Employees of the company depended on it chiefly for food, buying it from the savages at an average price of about $1.50 a bushel.

At the present time white people in the neighborhood of all the reservations in Wisconsin and Minnesota are very fond of wild rice, which is commonly offered for sale in the towns. Charles C. Oppel, a produce dealer in Duluth, states that he handles from one to two tons of it every season. "Most of the cruisers, explorers, and homesteaders take it out into the woods with them," he says, "and they claim that it is better than tame rice, because it does not take so long to prepare." It is largely consumed in lumber camps in the region where it grows.

The wild rice that comes to market in this way is all of it gathered by the Indians, the work of harvesting and preparing the grain being performed almost entirely by the women.

Wild rice is more nutritious than that of our common cereals, such as wheat rye, corn, barley, oats, and ordinary rice. It is richer in starch and sugar than any of these, and contains more of the stuff that makes muscle and blood. The freshly gathered seeds may be cooked by simply pouring boiling water over them, but the parched grain requires half-an-hour's cooking, and the fire-cured a full hour. It swells like the Southern rice, a single coffe cup full of the dry kernels furnishing an ample meal for two Indians, or sufficient breakfast food for eight or ten persons. It is especially wholesome for breakfast, served with sugar and cream.

If it could be cultivated with any certainty, wild rice would long ago have become a staple for the white population. Unfortunately, however no method has been found whereby regular and satisfactory crops can be insured.—Pearson's Magazine.

General Housework Demands Ability.

A young woman who can act as general house-maid (that is the position most demanding, most onerous and most in need of occupants!) must be a bit of a mechanic, very much of a cook, must understand the duties of a laundress, and must be able, of course, to sweep, dust and make beds properly. She must be a bit of a mechanic because our labor-saving machines will not run themselves; the other requirements are obvious. Often the furniture in a home where a maid-of-all-work is employed is so pretty and dainty that it requires especial care. The linen and the silver are as beautiful as in the household where three servants share the care of it; and I have read menus for the maid-of-all-work's dinners that were quite as elaborare as those where the cook attends only to cooking, instead of "slipping on her neat white apron after she has dished the dinner, carefully putting the cooking utensils to soak in the sink or on the stove, full of hot water, in which has been sprinkled a table spoonful of this or that powder," and slipping immaculate and cool, into the dining room to wait on the table.

Now, it can be done, all this, and done well; but I contend that to do it demands a combination of quickness, deftness and clear planning which only belongs to ability. I contend that a good general house-maid is far superior in mind to the average shop girl, except in the higher grades. She has to use forethought, organization, instant decision and keen observation, all high mental qualities. In fine, she needs to be a woman of ability.
—*Good Housekeeping.*

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JACKSON " " MISS.

Among the Churches.

PARIS.—We began our meeting here the second Sunday in July. Bro. Stranburg was with us and preached the Word with earnestness; we regard him as being one of our ablest defenders of the "faith once delivered to the saints." We had four additions to the church one of which was my little Wife who came from the M. E. Church. This is considered a hard field of labor, yet they have a very hopeful outlook provided the board will stand by them until they become self sustaining.

CYPRESS CREEK—We came here Monday evening, after the fourth Sunday and continued through the week. The beloved pastor was taken sick Tuesday, and left the meeting in our hands, but the Lord manifested himself with us and we had several conversions three of whom were baptized.

Upon the resignation of the pastor who goes to Texas in January the writer was unanimously called and a committee appointed to ask three other churches to co operate with them in locating him in their midst. This is a fine field of labor and a hopeful future is before them. We certainly enjoyed their hospitality while with them. Their pastor is among the best men in our State and we hope his new field of labor will be as pleasant as the work he has had for five years.

My other meeting will begin the third Sunday in August.

Pray for me and my work.

Fraternally,
J. O. HILL.

Youngs, Miss.

PLANTERSVILLE.—I closed a week's meeting Sunday evening, 12th. Brother W N. Swain, pastor, a fine godly man, a good preacher and pastor whose hands ought to be untied so he could give his time entirely to the work. A good man for such a field, of one or more churches.

Our meeting was glorious. The Holy Spirit was present—Christians rejoiced, wept, confessed and testified boldly for Jesus. Every day was delightful and uplifting to us all. A noble body of men and women and young people. Bright young men there to serve the Master. The large congregations were deeply effected—many seekers asked for prayer—several conversions Two fine young men were baptized Sunday evening—more will be soon. God honored his word.

I would like to conduct two or three more meetings this and next month. Daughter would be with me to lead the singing.

L. M. STONE.
Columbus, Miss., Aug. 12, '91.

—ROCK BLUFF—A Delta preacher has had a delightful visit to one of the churches under the pastoral care of Rev. T. J. Miley. He had heard much of Miley's aggressive leadership and efficient work among his churches and was glad to have the opportunity to learn more of this godly man and these noble brethren. What an opportunity Miley has to "magnify his office." The "piny woods" are as rich in numbers as the Delta is in resources for Baptist operations. In a meeting of six days five more members were added to the Rock Bluff church.

R. A. COHRON.

HAMBURG.—We have had a glorious meeting at Hamburg. Brother G. B. Butler did the preaching. Forty-one were added to the church. I baptized twenty-six of these at Wildwood Springs, the others were received by restoration and letter. Our church is growing stronger and more useful for which we "thank God and take courage."

E GARDNER.
Liberty, Miss.' Aug. 17, 1901.

WACO, TEXAS—My third meeting of this season was held at Yarrelton where I assisted Pastor J. M. Rankin. The attendance was very great not less at any night service than 1000 people. Many nights there were 1500 people. God was with us and we buried 73 with Christ in baptism and many more will follow. There were over 150 conversions, 88 additions to the church. God has been very gracious to me. I have seen over 300 souls converted this year have baptized 153 and have seen 211 join the church since July the 15th.

I left my home in Waco, Texas, the first of July and am now in my fourth meeting. The first was held with my church at Gause, in Mllam County. I have been preaching there just one year, the church has grown from 40 to 140 members. Has grown from a $12.00 contribution to give over $300.00 for missions- They had preaching one Sunday in each month, they have now called me for three Sundays. In our last meeting we had over 100 cenversions and 66 additions 45 by baptism. It was a gracious meeting. We begin a new year with great hopes. To God be all the glory.

My second meeting of this summer was held with the Hix church where I have been pastor since January 1st of this year, this is an old country church, where the late Dr. Burleson preached more than 40 years ago, also Dr. B. H Carroll held one of his first meetings there. We had a great meeting. God was with us and gave us 52 additions 35 of which we baptized in the Brazos River. I think the church will call a pastor for all of his time. We are all rejoicing.

J. S. CROSSLIN
121 S. 5th street, Waco, Tex.

STRONG HOPE—I have just closed a good meeting with the Strong Hope Church, Copiah county. I did the preaching from Monday till Thursday and we received 22-18 for baptism, 3 by letter and one restored and the church thoroughly revived. Say, are you coming to the Copiah association? If so, let me know and I will meet you at train.

Yours truly,
J. A. LEE.

LIBERTY, ROCK BLUFF AND BETHANY.—At Liberty, Smith County, July 27, I began our meeting and found all the church anxious for a good meeting. Bro. J. T. Simmons, of Sylvarena, helped me for three days, and on Wednesday I was permitted to baptize three, one man and wife, and they, (the man and wife), had been Methodists for 18 years and the wife's weight was 280 pounds. So you see our Methodists are losing.

This is a good church. First Sunday in August, Bro. Cohron helped me at Rock Bluff church, and did fine service to the joy of all present. Here we baptized 4 I then went to Bethany church Smith county, and heped W. P. Chapman. I will, if the Lord permit, go to Pulaski next Sabbath and hope to have good meeting. Pray for me and my work.

Yours truly,
T. J. MILEY.

CHAPEL HILL, AND RAYMOND—Our meeting at Chapel Hill was a really good one. We had Pastor J. L. Low to preach for us seven days and we also had the helpful presence and work of Sister Low. They did all they could by good preaching, singing and praying. We were all delighted with their work, for God through them feasted His children and added twelve members to the church, seven of whom were by baptism. Closed Aug 2.

We had Pastor P. A. Haman with us in the Raymond meeting which lasted six days and closed August 16th. The rain kept us from having but one night sermon and made day congregations rather small, still we had a fine meeting. Bro. Haman can preach fine sermons eveu to small congregations. He says it is quality, not quantity, that helps him.

God bless both Low and Haman. They are good men and good preachers.

CHAS. L. LEWIS, Pastor.

LUDLOW.—The Jerusalem Baptist church at Ludlow held her annual meeting, commencing on the 1st Sunday, August 4th and continued to Saturday following. On Saturday afternoon, 19 converts were baptized by Brother T. J. Ward, the pastor. On Monday, the 5th, Brother S. G. Cooper, the Canton Bishop arrived, and from thence did the preaching, aud that in a way that few, if any, could have done.

He preached the Gospel pure and plain that salvation comes through faith, alone. The church membership was much revived, and his people made to sit in heavenly places in Christ Jesus.

For force of thought and vigor of expression the concensus of opinion was that none excelled and few if any, equaled. Well may he be called the Spurgeou of Mississippi. Jerusalem, around which clusters many hallowed memories, has taken on a new lease of life, and again is fast forging to the front for which we thank God and take courage.

We shall want Brother Cooper again.

J. N. DENSON.

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Deaths.

Mrs M. M. Bowen.

Mrs. M. M. Bowen after a brief illness died at the residence of her daughter, Mrs. W. V. Thompson at Qnitman, Miss., Aug. 8, 1901, in the 84th year of her age. She was the wife of Rev. Philip P. Bowen who preceded her to glory thirty years ago. Rev. Mr. Bowen was a leading Baptist minister of South-west Alabama and South-east Mississippi. The influence of faithful life still lives in the lives of his children and the great number whom he led to Christ.

Mrs. Bowen was the mother of Rev. O. D. Bowen, of Ellisville, Miss., who by his varied labors as pastor, evangelist, missionary and author has done a great work in the South.

Mrs. Bowen was the mother of seven children, two having preceded her to the better land. She professed religion and united with a Baptist church in South Carolina, when she was a young lady, and was for sixty years a faithful Christian, and the aroma of her life still lingers with those who knew her.

A FRIEND.

Tribute of Respect.

Resolutions of Respect adopted by the Sunday School of the Baptist Church of Brooksville, Miss.

WHEREAS, God in his infinite wisdom has seen fit to take from our midst our beloved brother and Sunday-school co-worker, Edmund C. Madison, therefore be it resolved,

1ST. That while our hearts are sad we bow in humble submission to the will of an All-wise Providence who doeth all things well.

2ND. That we feel deeply sensible of the loss to our school and we will tenderly cherish his memory and emulate his virtues.

3RD. That we tender our sincere sympathy to his bereaved mother, brothers and sister in this hour of their great sorrow, and pray that they may recognize that the "Hand Divine" afflicts in love, and that they may look to Him for consolation who is too wise to err.

4TH. That a copy of these resolutions be spread on the minutes of our school, a copy be sent the family of the deceased, and a copy to THE BAPTIST, Noxubee Herald and Brooksville Progress for publication.

MRS. MARY CASBY,
MISS ROWENA HALL,
JOHN M. CALMES,
Committee.

Cornelia N. M. Lominick

Cornelia Nebraska Morris Lominick was born in tippah county, Miss., February 4, 1870. Professed faith in Christ and joined the Mt. Olive Baptist church, Prentiss county, Miss., in her 13th year.

Was married to D. M. Lominick, March 4, 1888, the result of which was three children who survive their mother, who died July 25, 1901.

This brief statement is as an index to a valuable life.

As a child, "Braskie" honored her parents, J. F. and Sarah M. Morris. As a Christian she was gentle, liberal, faithful. As a wife, the "glory of her husband." As a mother, careful, prayerful and provident. She honored all the relationships of life. She threw no thorns in the pathway of any.

Life was a success, death a benediction, for "Blessed are the dead which die in the Lord, they rest from their labors, and their works do follow them."

"There is no death!
We say 'Their sun goes down to rise upon a fairer shore;
But nay, the sun shines ever;
We turn our faces from the light and cry
'The darkness comes!'
But there is no night;
Our loved ones go beyond our longing sight;
We wrap the clouds about our heads
And say 'tis night;
But in God's sunlight we and they
Forever stand."

There a light at the river, and across on the other side is *one more* "at home in heaven."

"Another thought to brighten cloudy days;
Another theme for thankfulness and praise,
Another link on high our souls to raise
To the home in Heaven."

L. R. BURRESS.
Oak Lawn, Aug. 15, 1901.

J. P. Welch.

Dr. J. P. Welch was born 25th of October, 1807, died the 8th day of March, 1901, being 93 years, 4 months and 13 days of age. He laid down this life with gladness, to accept the eternal life with God.

He was married to Martha Susan Whitaker, on Tuesday evening of July 14, 1840, near Milledgeville, Ga. During his stay upon earth he was a man among men both mentally and physically, standing at the top of the ladder in all of his undertakings. In his days of activity he was triumphant on every hand and faithful in his profession, served his place well wherever duty called him.

In 1854 he surrendered to the maker of heaven and earth and continued in His services nearly fifty years, struggling for that better land.

Oh, think what a life of toil, trial and trouble, then think of the happy moments, bright experiences and the glad rejoicings of a life, so long. Nearly one hundred years, all of which was to shape him for that life that never ends. Making a complete surrender late in life he stood firm to the end, testifying of God's love, justice and mercy. And when his body was truly ripe for the grave and his soul ready for eternal bliss he bade farewell to earthly ties and went home to glory to join that dear, sweet and sainted mother and companion who had recently outstripped him in the race, thus leaving a record that will live forever, blessed to the name of Dr. J. P. Welch who did so many deeds of kindness in a life of 93 years. A great and good man he was, who is now sleeping in the silent city, waiting for that bright and cloudless morning when the dead in Christ shal rise. His days on earth were many, spared for a purpose unknown to us, but known to God, and impressing that simple trust, which he lived in Jesus, upon the hearts of those around him, we know he was led by the hand of God.

Bereaved ones you have onr sympathy in your loss, and we entreat you to believe on Him in whom he trusted and you shall see him again.

Marriages.

THOMAS–LEWIS.

By the writer near his home, on Aug. 13, 1901, Mr. Percy Thomas to Miss Daisy Lewis. May the Lord lead them and guide them in their future life.

G. W. Nutt officiating.

FOR CATARRH
A Pleasant Smoke—Purely Vegetable
EE-M CATARRH CURE

Smoke goes where you can't force liquid. That is why EE-M smoking compound is so effective in Catarrh, Hay Fever and Asthma. EE-M is not a make-shift. **We guarantee an absolute and permanent cure of Catarrh,** and it is the only known remedy for Hay Fever. Free Samples and testimonials of representative citizens, for the asking. EE-M medicated cigars and smoking tobacco for tobacco users. No extra expense in your smoking bill, yet its proper use effects a cure. One box, one month's treatment, either the compound or EE-M medicated smoking tobacco one dollar, postpaid. **References: Any** bank or business firm of standing in Atlanta.

EE-M M'f'g. Co., 57 South Broad St., Atlanta, Ga.

Howard College,
East Lake, Alabama.
The Baptist State College of Alabama.

Buildings—Seven in all, standing in a semi-circle, and comprising Chapel, Recitation and Lecture Rooms, Offices, Society Halls, Gymnasium, Bath Booms, Dormitories and Dining Hall.
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ASTHMA CURE FREE.
Asthmalene Brings Instant Relief and Permanent Cure in All Cases.
SENT ABSOLUTELY FREE ON RECEIPT OF POSTAL.
Write Your Name and Address Plainly.

There is nothing like Asthmalene. It brings instant relief, even in the worst cases It cures when all else fails.

The Rev. C. F. WELLS, of Villa Ridge, Ill., says: "Your trial bottle of Asthmalene received in good condition. I cannot tell you how thankful I feel for the good derived from it. I was a slave, chained with putrid sore throat and Asthma for ten years. I despaired of ever being cured. I saw your advertisement for the cure of this dreadful and tormenting disease, Asthma, and thought you had overspoken yourselves, but resolved to give it a trial. To my astonishment, the trial acted like a charm. Send me a full-size bottle."

Rev. Dr. Morris Wechsler.
Rabbi of the Cong. Bnai Israel.
NEW YORK, Jan. 3, 1901.

Drs. Taft Bros'. Medicine Co.:

Gentlemen—Your Asthmalene is an excellent remedy for Asthma and Hay Fever, and its composition alleviates all troubles which combine with Asthma. Its success is astonishing and wonderful.

After having it carefully analyzed, we can state that Asthmalene contains no opium, morphine, chloroform or ether.

Very truly yours,
REV. DR. MORRIS WECHSLER.

AVON SPRINGS, N. Y., Feb. 1, 1901.

Dr. Taft Bros.' Medicine Co.:

Gentlemen—I write this testimonial from a sense of duty, having tested the wonderful effect of your Asthmalene, for the cure of Asthma. My wife has been afflicted with spasmodic asthma for the past twelve years. Having exhausted my own skill as well as many others, I chanced to see your sign upon your windows on 130th street, New York. I at once obtained a bottle of Asthmalene. My wife commenced taking it about the first of November. I very soon noticed a radical improvement. After using one bottle her Asthma has disappeared, and she is entirely free from all symptoms. I feel that I can consistently recommend the medicine to all who are afflicted with this distressing disease.

Yours respectfully,
O. D. PHELPS, M. D.

Feb. 5, 1901.

Dr. Taft Bros. Medicine Co.:

Gentlemen—I was troubled with Asthma for twenty-two years. I have tried numerous remedies, but they have all failed. I ran across your advertisement and started with a trial bottle. I found relief at once I have since purchased your full-size bottle, and I am very grateful. I have a family of four children, and for six years was unable to work. I am now in the best of health, and am doing business every day. This testimony you can make such use of as you see fit.

Home address, 235 Rivington street.

S. RAPHAEL,
67 East 129th St., New York City.

Trial Bottle Sent Absolutely Free on Receipt of Postal.

Do not delay. Write at once, address
DR. TAFT BROS. MEDICINE CO., 79 East 130th St., N. Y. City.
Sold by all Druggists.

Woman's Work.

Foreign Population.

The importance of State and Home Mission work among foreigners who have come to our shores, and are still coming, is more and more manifest as the years go by. During the past year, in addition to what we have been doing for foreigners in co-operation with the various State Boards, we have continued to support Miss Buhlmaier in Baltimore, who meets every incoming ship from foreign lands, and renders invaluable services to those who find themselves in a strange land, among strangers whose language they do not know, and sorely in need of such advice, help and sympathy as this godly and consecrated woman is able to give. She sends many of these foreigners on their way rejoicing into the various States where they expect to make their homes, with letters or cards of commendation to the pastors of the Baptist churches, asking that help and sympathy be extended to these strangers upon their arrival. Some of the incidents of help which she has given, and of the appreciation which has been shown, are touching in the extreme. The good that this noble woman is doing will never be known on earth. It is a work which might be increased many fold, and still the demand would not be fully met. The Board is doing some independent work among the Italians, in Baltimore, and among the Germans and Swedes in Missouri. Other problems, however, which press upon us in the South are so engrossing as to leave little ability with the Board to carry on just now any very extensive independent work among the foreigners.

CUBA

The work in Cuba has gone on quietly during the year. The sentimental period of Cuban missions is now fully passed. Since the American occupation, nearly all denominations have entered Cuba for missionary work. The Baptists have no longer, by any means, a monopoly of this work. Churches and denominations protesting against Romanism are no longer a sensation in the Island. American occupation, we are sorry to say, does not seem, as yet, to have been at all helpful to missionary effort. The strained conditions now existing between the people of the Island and the United States government renders less effective the efforts of Christians to reach the people with the Gospel. Until these questions can be settled, we have simply to work and wait as patiently as we can. During the year the Board has made a new departure in sending two excellent women as missionaries to Cuba. The Board was enabled to do this without any special increase of expense, inasmuch as the women of Missouri offered to support a missionary from that State, and the women of Florida also offered to raise the money, independently of their other contributions, for the support of another lady missionary.

The report of work done during the past year, roughly stated is as follows: Money spent, $12,278.63. Baptisms, 157.

To the Associational Vice Presidents

Dear Sisters: As you have perhaps learned—at the meeting of our State Board at McComb, I was made president of the Central Committee. I feel my inefficiency very much to meet the requirements of such a responsible office, but hoping I have your prayers and sympathy, I accept the work, and have stepped forth on this promise: "My grace is sufficient for thee."

Now with this little introduction of myself, I will proceed to deliver a message I have for you.

As the time for the meetings of our associations is drawing near, I feel that a little talk with you might be helpful to you in your work. You know your duty, of course, to attend the meetings of your associations, and organize societies in every church therein if possible. I know it will seem impossible for some of you to go to the association this year, but it only meets once a year, and I beg of you to make an *earnest* effort to do so, and hold a woman's meeting at least one afternoon, as you may deem best, perhaps there will be women from every church in your association, and if you could meet every one and talk with her personally, about her church work, and the helps or hindrances thereto you could arrange a meeting to help organize societies if they have none, and give helpful advice and christian sympathy and encouragement where organized work is carried on.

Having lived in the country more than half of my life, I fully understand your difficulties in getting out among the churches in the boundary of an association. But with a large amount of patience, and persistence, can't get around once a year. Do your best then; you can at least have the comfortable consciousness of having done your duty. Our Secretary, Mrs Woods, can furnish you all the literature you need, and if she or I can be of help to you, just let us know and you will find we are both at your service.

Yours in Christian love and work.

EMMA G. HACKETT.

Uses of the Lemon:
(FROM THE BOSTON TRAVELER)

Juice of the lemon is one of the best and safest drinks for any person, whether in health or no. It is suitable for all stomach diseases, liver complaint and inflamation of the bowels. Lemon is used in the intermittent fevers. It will alleviate and finally cure coughs and colds, and heal diseased lungs. Its uses are manifold, and the more we emply it lnternally, the better we shall find ourselves. It will yet supersede quinine.

Rev. John P. Sanders Writes:

Dr. H, Mozley, Atlanta, Ga: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declardd my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and an now a well man. I am a preacher of the M, E. Church South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half doxen large bottles C. O. D.

Mozley's Lemon Elixir.

Cured me of a long standing case of chills and fever by using two bottles.

J. C. STANLEY,
Engineer E. T. Va. & Ga. R.R.

Mozley's Lemon Elixir.

Cured me of a case of heart disease and indigestion of four year's standing. I tried a dozen different medicines. None but Lemon Elixir done me any good.

TULES DIEHL.
Cor. Habersham and St. Thomas Sts., Savanah, Ga,

Mozley's Lemon Elixir.

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failod.

I. W. ROLLO.
West End, Atlanta, Ga.

SALVATION MELODIES.
The New Century Song Book.

Has 126 hymns and 126 tunes; the OLD and the NEW. The spirit of the book is in sympathy with the missionary operations and evangelical progress of the opening up of the twentieth century. Published in both round and shaped notes. Send 25 cents in stamps for sample copy, board covers, or 15 cents in manila covers. Address,

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Offres increased facilities for securing an education. Nearly 400 students; 150 boarders; 50 music pupils; 4 new pianos; 9 teachers; stenography and elocution. 10th session opens Sept. 2, 1901. Send for catalogue.

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Departments: Literary, Music, Art, Elocution, Commercial (including Book-keeping, Stenography, Type-writing) and Industrial (including Dress-making, Millinery.)

Faculty: Each member selected on account of scholarship, ability ta teach and Christian character.

Discipline: Strict, but kind.

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Social Life: Tuskaloosa—a seat of learning, a center of culture and refinement.

Religious Advantages: The best both in college and church.

Prices: For tuition, board, fuel lights and laundry $52 per term of three months, or $156 per session. For minister's daughters $100 per session.

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President.

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DINNER SET FREE

for selling 24 boxes Salvona Soaps or bottles Salvona Perfumes. To introduce our Soaps and Perfumes, we give free to every purchaser of a box or bottle, a beautiful cut glass pattern 10-inch fruit bowl, or choice of many other valuable articles. To the agent who sells 24 boxes soap we give our 50-piece Dinner Set full size, handsomely decorated and gold-lined. We also give Curtains, Couches, Rockers, Parlor Tables, Sewing Machines, Parlor Lamps, Musical Instruments of all kinds and manyother premiums for selling Salvona Soaps and Perfumes. We allow you 15 days to deliver goods and collect for them. We give cash commission if desired. No money required. We prepay all Freight Charges. Illustrated catalogue free. Write to-day. SALVONA SOAP CO., Dept. M, ST. LOUIS, MO

Temperance.

BY W. H. PATTON.

Temperance in its broadest meaning, is distinctively a Christian virtus, Scripturally enjoined. It meane a wise use of useful articles of food and drink, with entire abstenance from such as are known to be hurtful. Both science and human experience unite with Holy Scripture in condemning all alcoholic beverages as being neither useful nor safe. The business of manufacturing and vending such liquors is also against the principles of morality, political economy, and the public welfare.

Saloon Rule.

Today in this free country, our cities are being ruled by the saloons: Their keepers and the manufacturers of intoxicating drinks are combining and striving to control our legislatures and even our country.

The children of Christian people as well as others, are tempted by our saloons and guided by the example of those older than themselves, are constantly beginning the life which leads to the enormous sin of drunkeness by drinking intoxicants. You will see thousands of dollars expended in Monroe and Madison counties, sent there by breweries, distilleries and wholesale liquor dealers.

You will see how money will cause men to advocate High license that you would naturally expect to be on the Lord's side in the contest of the Saloon or no saloon.

Intemperance and Crime.

Chief Justice Noah Davis, of New York, in an address on the relation between intemperance and crime says:

"Intoxicating driuks enable men to commit crimes, by firing the passions and quenching conscience.

Burke, the Irish murderer, whose horrible mode of committing his crimes has taken his own name, in his confession states that only once did he feel any restraint of conscience. That was when he was about to kill an infant child. The babe looked up and smiled in his face, but said he, I drank a large glass of brandy and then I had no remorse. His case is one of thousands. Many times in my own experience have young men looked up to me when asked what they had to say why septence of the law should not be pronounced, and falteringly said, I was drunk—I would not and could not have done it had I not been drunk."

In the face of such testimony how can any sane man be in favor of the licensed saloon.

How any Christian man who has examined this question carefully, can look around him and see the fearful results which follow the use of liquor and still continue to open his mouth or write in a manner which will justify, if not encourage their use as beverage. Look at the red congested face, watery eyes, rumm blossoms upon the nose and cheeks, the expressionless, vacant eyes, the angry look, the trembling hands, the reeling gate, the congested and diseased brain, lungs, stomach and kidneys, or at the drunken human form lying in the gutter; or again look at the drunkard, see his freedom destroyed and every passion perfected and excited until the man speaks filthy, violent and angry words, and does acts and commits crimes which he would never think of doing when not under the influence of intoxicants. Witness the extent to which life is shortened among drinkers of intoxicants and can you be in favor of the open saloon.

Why should a merchant be in favor of the open saloon for every dollar spent in the saloon, the ligitimate dealer is cheated out of. It is because when his customer gets partly under the influence of liquor he feels rich and he can buy his cotton, wool or produce for less than it is worth and he can sell him things he does not need and at prices he could not get if the customer was sober and had a clear brain.

Men say, "it is simply a question of demand and supply, men will have their liquor." Will they? Where? They don't get it on the State farms and ninety-five per cent of the convicts are graduates of the saloon. They do not get it behind the bars of our jails. Men will have it. Nay, but we forget that in the fine saloon we have the demand, and in the demand we have the supply, and we license the demand and then furnish our boys as raw material for the supply. The saloon is the loom and the family spins the thread and tosses the spun thread into the saloon to be woven into a web of death.

We are sending out from our homes down to the stores and to the schools our boys and our girls. On the street corners of Canton and Aberdeen they see the saloon At first it shocks them. They soon grow accustomed to it. They are drawn by the suction of curiosity into it, and in a few years our boys are brought back to our homes; the saloon has made its demand and the home has furnished the supply.

In the name of common sense I call on the Christian manhood of Madison and Monroe Counties to stop the demand and then you can handle the supply.

There are two sides to the bar—one side the drinker, and the other side the drink maker. The drinker cannot afford to be behind the bar and consume his own liquors. When saloon men have bar tenders they want total abstainers.

Saloon.

The licensed saloon is the spawn-bed of crime. It is the house of assignation. It is the place where men meet and plot the overthrow of government: When a murder is committed in a city the police would look for the murderer, not under the shadow of the Christian alters of your churches, not in your school houses, not in your homes, but in the place where the egg of crime was hatched—in your licensed saloon. Shall Canton and Aberdeen have this hot bed of crime?

"I challenge any man who understands the nature of ardent spirits and yet, for the sake of gain, continues to be engaged in the traffic, to show that he is not involved in the guilt of murder."—Lyman Beecher.

Ask any man if he wants inflamed eyes, sore throat, racking head, burning veins and diseased stomach, and he will think you mad. And yet hundreds will pay all their money for them.

Drinking — Saloons — The potato-bugs of society! Kill them. Go to the polls on 29th of August and vote 'no sale' in Madison county.

"All who sell liquors in the common way, to any that will buy, are poisoners in general. They murder his majesty's subjects by wholesale; neither does their eyes pity or spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of these men? Who then would envy their large estates and sumptuous palaces? A curse in the midst of them. The curse of God is in their gardens, their graves—a fire that burns to the nethermost he'l Blood, blood, is there! The foundation, the floors, the walls, the roof are stained with blood."—John Wesley.

A drunken legislator said he was "a self-made man." "That fact" said Mr. Greely, "relieves the Almighty of a great responsibility."

The legal voters of Madison County are called upon to vote on the 29th August, for the saloon to be opened for two years or to have them closed. If you vote for the sale can you go before the judgment bar of God and not have to answer for that vote.

Vote a clean white vote for Good and home and our land.

The crime-producing, pauper-making drink-traffic should be *PROHIBITED*. Every honorable man, every tax-payer, every Christian, every lover of home should raise his voice and his influence against it being legally sold in Madison County.

Every voter, in the name of God and Humanity, should vote "No Sale." Remember your vote "For the Sale" authorized the saloons to do their deadly work for two years. The traffic makes the drunkard, the drunkard commits murder. Is not then the voter "For the Sale" directly responsible.

How many men have sent their teams to Canton for supplies and had their teamsters to get drunk break their wagons, lose their goods and injure their mules. Mr. Trolio cannot speak the English language but he can manufacture your sons into drunkards and make drunkards of your neighbor's boys that will be husbands for your girls. He can make "big mon." As Canton is, so is the country around it for forty miles.

Shall they be debauched by your voting "For the Sale"?

Cures Rheumatism or Catarrh through the Blood. Costs Nothing to try.

Would you like to get rid of that chronic rheumatism or offensive catarrh forever? Then take a bottle Botanic Blood Balm, which has cured thousands of hopeless cases that had resisted doctors and patent medicine treatment. Botanic Blood Balm (B.B.B) cures through the blood by destroying the poison which causes the awful aches in the bone, joints, shoulder-blades and back, swollen glands, hawking, spitting, bad breath, impared hearing, etc., thus making a perfect cure Botanic Blood Balm thoroughly tested for 30 years. Composed of pure Botanic Drugs. Perfectly safe to take by old and young. Druggists, $1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice given until cured. Don't give up hope, but try B. B. B., which makes the blood pure and rich and builds up the "all run down," tired body. B. B. B. makes the blood red, giving the skin the rich glow of perfect health. 4

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200 FREE
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ASSOCIATIONAL MEETINGS.

West Judson—Poplar Springs, Tuesday before 1st Sunday in September, (Aug. 27.th)

Tippah—Providence, Wednesday before 1st Sunday in September, (August 28th.)

Lebanon—Lumberton, Wednesday before 1st Sunday in September, (August 28th.)

Strong River—Florence, Friday before 1st Sunday in September, (August 30th.)

Deer Creek—Cleveland, on Y. & M V. R. R., Wednesday before 2d Sunday in September, (Sept. 4th).

Oxford—Liberty Hill, Thursday before 2d Sunday in September, (Sept. 5th).

Columbus—Pleasant Hill, Friday before 2d Sunday in September, (Sept. 6th).

Copiah—Sylvarena, 3 miles west of Wesson, Saturday before 2nd Sunday in September, August 31st.)

Pearl River—Holly Springs, 14 miles N. E. of Columbia, Saturday before 2d Sunday in September, (Sept. 7th).

South Mississippi—Amite River, Saturday before 2d Sunday in September, (Sept. 7th).

Chickasaw—Duncan Creek, 12 miles west of Pontotoc, Tuesday before 3d Sunday in September, (Sept. 10th).

Judson—Pleasant Hill, 5 miles east of Tupelo, Tuesday before 3d Sunday in September, (Sept. 10th.)

Carey—Zion Hill, 14 miles east of Gloster, Thursday before 3d Sunday in September, (Sept. 12th).

Zion—Bethany, (Slate Springs) Thursday before 3d Sunday in September, (Sept. 12th.)

Mt. Pisgah—Pine Bluff, Newton Co., Saturday before 3d Sunday in September (Sept. 14th).

Tallahala—Sharon, 4 miles north of Sandersville, Saturday before 3d Sunday in September, (Sept. 14th).

Tishomingo—Iuka, Tuesday before 4th Sunday in September, (Sept. 17th).

Union—Beech Grove, 8 miles east of Martin, Friday before the 4th Sunday in September, (Sept. 20th).

Bogue Chitto—Salem, 10 miles east of McComb, Saturday before 4th Sunday in September, (Sept. 21st).

Chickasahay—Buckatuna, Saturday before the 4th Sunday in September, (Sept. 21).

Red Creek—Sand Hill, 10 miles S. E. of Lumberton, Saturday before 4th Sunday in September, (Sept. 21st).

Hopewell—Pleasant Ridge, Saturday before the 4th Sunday in September (Sept. 21st).

Calhoun—Poplar Springs, Wednesday before 1st Sunday in October, (Oct. 2d).

Yazoo—Bowling Green, 3 miles N.W. of Durant, Wednesday before 1st Sunday in October, (Oct. 2d).

Sunflower—Belen, Friday before 1st Sunday in October, (Oct. 4th).

Chester—Ackerman, Saturday before 1st Sunday in October, (Oct. 4th)

Oktibbeha—West Kemper, Saturday before 1st Sunday in October, (Oct. 4th).

Liberty—Rock Springs, Saturday before 1st Sunday in October, (Oct. 4th.)

Aberdeen—Amory, Tuesday before 2d Sunday in October, (Oct. 8th).

Hobolochitto—Bethel, 15 miles west of Poplarville, Wednesday before 2d Sunday of October, (Oct. 9).

Yalobusha—Graysport, 14 miles east of Granada, Thursday before 2d Sunday in October, (Oct. 10th).

Central—Concord, 3 miles of Anding, Friday before 2d Sunday in October, (Oct.

Mississippi—Mars Hill, Friday before 2d Sunday in October, (Oct. 11th.)

Pearl Leaf—Rock Hill, 1 mile west of Mish, G. & S. I. Ry., Friday before 2d Sunday in October, (Oct. 11).

Bethlehem—Mt. Horeb, 8 miles S. E. of Meridian, Saturday before 2d Sunday in October, (Oct. 12th.)

Louisville—Bethel, 13 miles east of Louisville, Saturday before 2d Sunday in October, (Oct 12th).

Tombigbee—Bethany, Tuesday before 3d Sunday in October, (Oct. 15th).

Coldwater—Mt. Zion. Wednesday before 3d Sunday in October, (Oct. 16th).

Fair River—Union, Friday before 3d Sunday in October, (Oct. 20th).

Kosciusko—Jerusalem, Friday before 3d Sunday in October, (Oct. 20th).

Choctaw—Binnsville, Saturday before 3d Sunday in October, Oct. 21st).

New Liberty—New Home, 10 miles south of Sylvarena, Saturday before 3d Sunday in October, (Oct. 21st).

Trinity—Bethel, 6 miles south of Houston, Thursday befor the 4th Sunday in October, (Oct. 26th.)

Harmony—Thomastown, Saturday before 4th Sunday in October, (Oct. 28th). (Oct. 11).

A Texas Wonder.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of $1. One small bottle is two month's treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufactur. P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

Ripley, Tenn., June 1. 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly,

W. H. BRUTON, pastor Baptist church, Ripley, Tenn.

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Thorough Preparatory Courses in Mathematics, Latin, History, Greek, Physics, Geography, English, Physiology, Literature.

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A healthful Location. Good Moral Influence. A quiet place with the best surroundings for a pupil to study.

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Write for catalogue.

MARSHALL McCULLOUGH, Principal.

BRAXTON, MISS.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Prop. Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists. Toledo, O.
WALDING KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75 c. per bottle. Sold by all druggists. Testimonials free.

Hall's Family Pills are the best.

Ready for Delivery!

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